

MILK for BABES,
And
MEAT for MEN.

*Principles necessary, to bee known
and learned, of such as would know
Christ here, or be known of him
hereafter.*

2. THESS. 1. 8.

*In flaming Fire, taking vengeance
on them that know not God: & that
obey not the Gospel of our Lord
IESVS CHRIST.*



Rom. 10. 15.

*How beautifull are the feet of them that
preach the Gospell of peace; &c.*

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EPISTLE.

To these, whom I have reason to
hold deere in Sepulchers London, &
elsewhere in England, where I have spent
the poore Talent, the Lord hath
lent mee.



BELOVED FREINDS.

IT often falls out whilst some have
thought it nothing to quit the out-
works, and have blamed the watch
that guarded them, the enemy hath got-
ten within the ports, & the chiefe Citta-
dell hath beene endangered.

Give mee leave to tell you, that the
cause of all uneven walking, carnall fea-
ring, & painted profession amongst you,
ariseeth from a hart either *unbroken* or
unbottomed.

For the former of these, you have had
amongst you my poore endeavours, I wish
they had been more spirituall, more pre-
valent.

You had my liberty, and I wish my
life had gone with it, could that have ac-
complished the end of my labours, the
salvation of your soules in the day of the

EPISTLE.

LORD. I complaine not of unanswerable love from you.

For the second, I send you this token that you want *Catechismes*, but that you may still know much Water cannot quench my love.

Commend mee to your Children and Servants and give them this. And know, that good things, if they be not esteemed in the abundance of them, will be better valued by their want.

Oh walke worthy of the Gospell left with some desolate Churches you once say : *Wee had the Gospell.*

I commend you all to his grace, who is able to keepe you in the Fellowship of the Gospel and rest.

Yours in him

H. P.

Epistle.

*To those, whom my Ministry may
concerne in the Netherlands, espe-
cially these of Rotterdam, who
have had most of my Labours.*

Loving Freinds.

I Know what meanes, what mercies
you injoy in these parts, & yet I am
not ignorant, what disadvantages
Godlines in the power of it hath, by er-
rour in judgment, and loosenes in life;
Look well, and you will finde, it is not
all gold that glistereth: Beleeve it, *A*
complete Christian, is allmost as dainty as
the man the Lord lookt for, *Ezech. 22.*
Wherefore as you meet with my labours
in publicke, so accept of this for you, &
yours in private.

You have many other helps; but ha-
ving resolved to pitch upon something
of this kind, and finding all said before
that could bee sayd, I pitcht upon this
ground-worke, which I put into this
order, for your *Fartherance*.

Never dreame of building without
foundations, when you have well disge-

Epistle.

sted this *Milke*, you must then bee fit
for stronger *Meat*.

The *Lord* make us wise with *Ioseph*,
it is a getting time, there will come a
spending. And remember that if ever
your poore Infants bee driven to wil-
dernesses, to hollow caves, to Fagot and
Fire, or to sorrowes of any Kinde, they
will thanke God & you, they were well
catechized.

The comfort of these principles hee
wissheth you who is

Yours in the

Rock Christ.

H. P.



What



What is the end and scope of Catechizing?

To procure & increase knowledge.

What is the originall and fountain of knowledge?

The Scripture, that is: The Bookes of the Old and New Testament.

What is necessary to bee knowne concerning them?

Two things. The first is: That they are the very word of God, or they flow from God, by Divine inspiration, 2.Tim. 3.16.

What is the second thing?

That they are perfect without defect or error, every way sufficient of themselves alone, to guide

We must
believe
Two things
concerning
the Word.

us in all things needfull to salvation, without adding ought to them, or diminishing ought from them. *Psal. 19. 7.*

What is the subject of knowledge?

God: who must be considered first in his Nature, secondly in his workes.

What is necessary to be knowne in the Nature of God?

Concerning
the Nature
of God.

Four
things.

Four things. First: That there is a God. Secondly: That hee is glorious in nature. Thirdly: That he is three in persons. Fourthly: That hee is one in essence.

How doe you prove there is a God?

Every line in Scripture proves it, and every Creature speaks it, and every conscience in hor-
rour knowes it &c.

How prove you hee is glorious?

As many Scriptures prove it : so it may bee seene in these particulars. 1. he is ^a incorporeall. 2. ^b eternall. 3. ^c incomprehensible. 4. ^d immutable. 5. ^e omnipotent. 6. ^f omniscient. 7. most ^g holy. 8. ^h allsufficient. 9. most ⁱ mercifull. 10. ^k immortall.

^a Ioh. 4. 24.
^b Psal. 90. 2.
^c 1. Kings 8. 27.
^d Iam. 1. 17.
^e Ps. 115. 3.
^f Ps. 147. 5.
^g Psal. 5. 4.
^h Gen. 17. 1.
ⁱ Exod. 34. 6. 7.
^k 1 Tim. 1. 17.

How doe you prove hee is three in persons, and one in essence?

Many Scriptures give testimony to the Trinity, as Marth. 28. 19. 1. Ioh. 5. 7. And that there is but one, is cleere, Isa. 44. 6. 8. Mark. 12. 29. 1. Cor. 8. 4.

What are the workes of God?

They bee either of Creation or providence.

What is necessary for you to beleewe concerning the Creation?

These five things. First: That

the World had a beginning, and was not eternall. *Genes. 1. 1.* Secondly. That the World and all things were made by God. *Act. 17. 24.*

What are the rest?

Thirdly. That all was made of nothing. *Rom. 4. 17.* Fourthly. That God made all things by his Word only. *Genes. 1.*

Fifthly. That all things in their Creation were made good. *Genes. 2. 1.*

What must you know concerning his Providence?

Seven things.

First. That God still knowes and takes continuall notice of all things. *Prov. 15. 3.* Secondly.

That God upholds & governs and disposeth of the World, so as all things continue through him. *Psal. 119. 91.*

What are the other?

Thirdly. That this Providence

Concerning
Gods pro
vidence.

Seven
things.

of God

of God reacheth to all things, even the smallest things are governed and upheld by God. *Rom. 11. 36.*

Fourthly,

That of all Creatures God hath most care and respect of Men.

Prov. 8. 31.

What are the rest?

Fifthly,

That the good or evill, which befalleth Man, is not without Gods Providence. *Amos 3. 6.*

Sixthly,

That hee doth whatsoever pleaseth him in Heaven or in Earth.

Psal. 115. 3

Lastly,

That Gods dominion is everlasting. *Psal. 146. 10.*

What must you know, concerning his particular Providence, touching Man?

The things, concerning Man, have respect unto his fourefold Estate. The *first*. Of Innocency, the

second of corruption or misery, the third of grace, the fourth of glory.

Concerning mans first estate, what must you know?

Concerning
Mans first
Estate.

Two things.

Two things. *First*: God made man after his owne image. *Gen. 1. 26.* *Secondly*: This image of God chiefly consisted in knowledge, holines, and righteousness. *Eccl. 7. 29.*

What must you know concerning mans second estate of misery?

It must bee considered two wayes. *First*: In the cause of it. *Secondly*: in the parts of it.

The cause of it was the fall of our first parents.

In their fall what must you know?

In the Fall.
Three
things.

Three things.

What is the first?

That our parents Adam & Eve fell and lost speedily the happines

in which they were created: as appears *Gen. 3. 7.* And there they did loose God, Paradiſe, and Gods Image.

What are the other two?

Secondly: This loſſe befell them only for their owne ſinne. *Rom. 5. 12.* *Thirdly:* By their ſin wee are defiled, and deprived of the glory of God. *Rom. 3. 23.*

What be the parts of mans miſery?

They are two, namely ſin, and puniſhment.

What muſt you know concerning ſin?

Theſe foure things. *First:* That all men have ſinned. *Pſal. 14. 1. 2. 3.* *Secondly:* That the nature of man is ſtained from his byrth. *Iob 14. 4.*

What are the other two?

Thirdly: That this infection hath over-ſpread the whole nature of
man,

1. Extream
darknes

2. insensible-
nes.

3. Impotency.

4. Enmity to
good.

5. Impunity.

6. abundance
of false prin-
ciples.

7. pronenes to
all evil.

8. Want of
all righte-
ousnes.

9. The mem-
bers servants
of sin.

10. A servile
will.

11. a naturall
aptnes to be
scandalized.

12. a relishing
of the things
of Satan.

13. corruptio
of memory.

14. A naturall disunion one from another.
15. 1. The lose of paradise. 2. the curse of the creatures. 3. an im-
pure and painfull birth. 4. the displeasure of God. 5. a privation of
the knowledge of God. 6. bondage to Satan. 7. spirituall death.
8. miserable bodyes. 9. judgments in our outward estates. 10. the
retayning good things from us. 11. the cursing of blessings. 12.
scourging of sin with sin. 13. hellish horrors. 14. feare of death.
15. A miserable departure. 16. A terrible generall judgement.
17. & lastly Hell.

man, and tainted it many waies. ¹
Fourthly : Besides this, every man
is guilty of horrible and vile actu-
all sins, and that very many.

*What must you know concerning
the punishment of sin?*

That all Men in their naturall
Estate are extreamly miserable in
respect of the punishmēt to which
they are lyable for their sins. Na-
hum. 1. 2. 3. 6. And the sorts of mpu-
nishments are many and grievous,
the last, whereof is eternall paine
and damnation.

*Is this all you are to beleewe
concerning sin?*

To this must bee added, that the
least transgression of the Law, is
sin.

Now

*Now, for the third estate of man,
Which is of grace. How must
that bee considered?*

*Three wayes. First. In respect of
the meanes of the foundation of
it. Secondly. In respect of the sub-
ject of the possession of it, which
is the Church. Thirdly. In respect
of Application.*

*What is the meanes of Foun-
dation?*

*Twofold. First. Election in God.
Secondly. Redemption in Christ.*

*What are you to know concer-
ning Election?*

These five things. First. That *Concerning
Election.
five things.*
*there was a Choise and Election,
made by God. Ephes. 1. 4. Secondly.*

*That this Choise was before the
foundation of the World. Rom. 9.
11. Thirdly. That some Men are
chosen, not all Men, for if all
were taken, how could there bee
Election? Matth. 20. 16.*

What

What is the fourth?

The cause of our election is the only free grace of God, and not our works. *Ephes. 1. 5.* And *fiftly*. Gods Election is unchangeable: all the Elect shall be saved.

Rom. 8. 30.

What is the second fundamentall meanes of grace?

Redemptiō in Christ; in whom wee must consider his person, & his office, and in his person, his divine, and humane nature.

What ought you to know concerning his divine nature?

That Iesus Christ was very God, *Isai. 9. 6. Ioh. 1. 1.* and divers other wayes it may bee proved. And it was needfull hee should bee God. *First*. For the greatnes of our evill. *Secondly*. For the greatnes of our good.

What must you know, concerning his humane nature?

Foure things. The *first*, about the matter, namely, that the *Son of God* was incarnate, did assume the true nature of man, and was a very man among us. *Iob. 1. 1.*

The other three concerne the manner.

What are they?

First, that he was not conceived as other Men, but by the Holy Ghost. *Luke 1. 35.* *Secondly.*

That he was borne of a virgin. *Esaï. 7. 14.* *Thirdly.*

That his humane nature did subsist in the divine, and so both made but one person. *Col. 2. 9.*

Having done with his person, how consider you his office?

Either in the whole, or in the parts of it. The whole office of Christ being this, namely: To bee a Mediator; wherein I must observe five things.

Concerning
Christ's
humane
nature,
foure
things

Concerning
the Media-
tor, *five*
things.

What are they?

First: There is but one Mediator betweene God and man even Iesus Christ, 1.Tim.2.5. *Secondly:* That the cause of our salvation in his mediation is not merit in man but grace in God & Christ*.

* 1.Tim,
1.9.

What are the rest?

Thirdly: That this mediation was from the beginning of the world, and shall bee to the end.

Heb. 13.8. *Fourthly.*

That without the mediation of Christ no flesh can be saved. *AB.*

4.12. *Fifthly.*

By the mediator a new contract or covenant was made with God.

Jerem. 31.33.

How many sorts or parts of Christs offices are there?

Three. His Prophetickall, Priestly, & Kingly office. Concerning his Prophetickall office, these things must bee knowne. *First.* That in

*Sevē things
about
Christs
Propheticall
Office.*

Christ

Christ are all the treasures of wisdom and knowledge. *Colos. 2. 3.*

What else?

Secondly. That it is Christ only that revealed the truth out of the bosom of his Father. *Matth. 11. 27.*

Thirdly. That Christ himselfe taught doctrine amongst men.

Heb. 1. 2. Fourthly. That hee hath revealed the whole counsell of God. *Iob. 15. 15.*

What are therest?

Fifthly. The ministry in the church is by authority frō Christ, *Matth. 23. 34.*

Sixthly. The whole efficacy of Doctrine, either recorded in Scripture, or taught by men from thence, depends upon Christ. *1. Pet. 1. 20. 21. Lastly.* The prophecy of Christ, belongs generally to all Nations. *Isai. 49. 6.*

What is his Priestly office?

It is that part of his Function,

wherby hee maketh Satisfaction unto God for Men.

What is required of Christ as the Priest of his Church?

First. Hee must obey the Law of God perfectly. *Secondly.* Hee must make expiation for our sins by sacrificing to God. *Thirdly.* Hee must make intercession for us.

For the first of these, namely his obedience: What must you beleeve?

*In Christs
obedience
foure things*

First. I must beleeve that hee was without sin in his nature. *Ioh. 8. 46.* *Secondly.* Hee fulfilled the Law of God perfectly in all his Actions: hence is hee called the holy one, & the holy Child Iesus. *Act. 2. 27.*

What more?

Thirdly. That hee fulfilled the Law not only for himselfe, but for us, and for our sakes. *Rom. 8. 3. 4.*

Fourthly. This righteousness of his

his is an everlasting righteousness,
and such, as serves for the Elect of
all ages, and a righteousness, that
cannot bee lost. *Dan. 9. 24.*

*For his expiation of sin, what
must you beleeeve?*

That it was made by the Pas-
sion of Christ, wherein divers things
must bee knowne: as *first*, that the
passion of Christ was by the decree
and everlasting fore-appointment
of God. *Act. 2. 23.*

What more?

Secondly. The sufferings of Christ
were for our sins & for our sakes,
so as hee bare all our iniquities,
1. Pet. 2, 24. *Thirdly.* That by his
passion hee did pacifye God, and
make expiation for all our sins.
Matth. 17. 5.

Procede to the rest.

Fourthly. In his owne person
hee fulfilled and finished all suf-
frings, needfull for our salvation

*For the ex-
piation of
sins, six
things.*

hee did it once for all. 1. *Pet.* 3. 18.

What more?

Fifstly. That the Passion of Christ is a sufficient price for the sins of the whole World, *Ioh.* 1. 29. *Sixtly.* that Christ suffred extreme things for us, even the most grievous things could bee imagined, *Isai.* 63. 1. 2. 7. 8.

What must you know about his Intercession?

About his
Interces-
sion,
four
things.

First. That Christ at the right hand of God maketh Intercession for us, *Rom.* 8. 34. *Secondly.* That wee have no Intercessor in Heaven but Christ, 1. *Tim.* 2. 5. 6.

What more?

Thirdly. The Intercession of Christ is perpetuall, hee doth it once, that hee will never faile to doe it in all ages, *Heb.* 7. 25. 28.

Fourthly. That hee maketh Intercession only for the Elect, *Ioh.* 17. 9.

What

*What are you bound to beleve.
concerning his Regall office?*

Many things. And *first*: That hee overcame Sin, Death, the Grave, and Hell, and rose again from the dead, and ascended into Heaven, & sitteth at the right hand of God in Majesty, *Rom. 1.4. Mar. 16. 19.*

Proceede to the rest?

Secondly. That Christ, who purchased the Church by his blood, is appointed of God, to bee the King, and head of his Church, & Prince over the People of God, having all power in his owne hands, *Psal. 2.6. Thirdly*. Hee is appointed Law-giver to the Church, & the judge of the whole world, *Iam. 4. 12.*

What are the rest?

Fourthly. That his governemēt extends to all nations*. *Fifthly*, His kingdom is not of this world, but spiritual & celestial†. *Sixtly*. He wil be with his to the end of the world*.

*Concerning
his Regall
office, sever
things.*

* *Psal. 2. 8*

† *John 18.
36.*

‡ *Matth.
28. 22.*

Lastly. His Kingdome is everlasting, *Luke 1.33.*

So much of the meanes of Grace.

What is the subject of Grace?

The Church, which is the whole multitude of Men and Women, elected to eternall life by God in Christ.

What must you know concerning the Church?

Concerning
the Church
seven
things.

Many things. And *first*, that it is a Company separate from the world, gathered by the voice of Christ: The Scripture still maketh difference betwixt the World and the Church; And the Word signifies such, as are gathered by the voice of Gods Cryers, *Ioh. 17. 9.*

Secondly, Shee is one, *Ephes. 4. 4.*

What more?

Thirdly, Shee is Knit unto Christ, her head by an indissoluble union *Col. 1. 18.* Shee is one with Christ, not in nature, but in spirit. *Ioh. 4. 13*

Fourthly,

Fourthly, Shee is holy, *Ephes. 5. 27.*

What are the rest?

Fifthly, Shee is Catholike, *first*, in respect of time. *Secondly*, in regard of place. And *thirdly*, Persons.

Sixthly, Shee is militant, that is, exposed to many evils in this life *2. Tim. 4. 7, 8.* *Seventhly*, Shee is invincible, *Matth. 16. 18.*

So much for the subject of Grace,

What is the Application?

For the calling of us to God in Christ for our justification, adoption, and sanctification.

Concerning Iustification, what must you believe?

Many things. *First*, That by mans owne works no Flesh can bee justified, *Rom. 3. 20.* *Secondly*. The righteousness, that maketh us just, is in Iesus Christ being made ours by Imputation, *2. Cor. 5. 21.*

What more?

Thirdly, That this righteousness

In Iustification.

Six things

is made ours only by faith, so wee are justified only by Faith, as it layes hold upon the righteousness of Christ, *Rom. 3. 28.*

Fourthly. This Faith is the gift of God, *Ioh. 6. 29.*

Are these all?

No. *Fifthly.* All men have not Faith, *Isai. 53. 1.* *Sixthly.* There is but one Kind of Faith, by which all the Elect of God are justified, *Ephes. 4. 5.* *Lastly.* Being justified by Faith, wee have peace with God, and forgiveness of all our sins *Rom. 3. 25.*

What are you to believe about Adoption?

That so many as beleeve have this honor to be called the Sons and Heires of God, for the sealing, wherof, hee giveth the Spirit of Adoption, wherby they cry; *Abba Father*, 1. *Iohn 3. 1.*

What must you know and beleewe concerning Sanctification?

First. That whom God justifieth, hee sanctifieth, *Rom. 8. 30.*

Secondly. To bee truly sanctified, is in unfained repentance to dye to sin and to rise againe to newnes of life and obedience.

Rom. 6. 1. 2. 3.

Thirdly. Except wee be borne againe, wee cannot enter into the Kingdome of God, *Iohn 3. 5.*

What else must you know herein?

Fourthly. That Sanctification is Gods gift, and worke in *Iesus Christ*, wee can no more convert ourselves, then wee can beget ourselves at first, wee can no more create our-selves new men, then wee can create our-selves men.

Acts 5. 31.

Lastly. Our Sanctification is imperfect in this life. *1. Iohn 1, 8.*

Sanctifi-
cation,
five
things.

*What are the ordinances of God
for procuring and further-
ing this grace?*

Chiefly *five*. The Word preached. Secondly, The administration of Sacraments. Thirdly, Prayer. Fourthly, Discipline. Lastly, Christian Communion.

*Now, for the fourth and last estate
of man, what must you beleeve.*

Wee must consider the three degrees of it, which are the Resurrection of the Body, the last judgment, and the glory of Heaven.

*What concerning the
Resurrection?*

Resurrec-
tion, three
things.

First, That the Bodies of the dead shall rise out of the earth, and their owne Soules shall enter into them againe, *Iob. 19. 23, 26.* The Sea, Fier, Beasts, Ayre, Foules, &c. shall give up their dead, *Revel. 20. 12, 13.*

What else?

Secondly, That the same Bodies,

which

which men carry about with them in this World, shall rise againe, *Iob* 19. 26, 27. *Thirdly*, This Resurrection shall bee at the end of the World, even the last day of the World, *Iob*. 6. 44.

For the last Iudgment, what must you know?

Many things. *First*, There shall be a generall judgment. *Iude* 14. 15. *Secōdly*, that Christ shall bee judge, and that in the humane nature, *Act*. 10. 42. *Thirdly*, all men shall be then judged, just and unjust, quick and dead, small and great, *Rom*. 14. 9.

Goe on with the rest.

Fourthly, All the secret things of mens natures and workes shall bee brought to light, *Luk*. 8. 17. *Fifthly*, It shall bee at the last day, but the precise day & houre is not knowne to any Men or Angells, *Matth*. 24. 36.

About the last judgment, severall things.

Is this all ?

No. *Sixth*. The judgment shall bee most righteous & just, all shall confesse it, *Rom. 14. 10*. *Lastly*. The iudgment shall bee according to mens works. *2. Cor. 5. 10*.

*Concerning the Glory of Heaven,
What ought you to beleeeve ?*

The glory
of heavē.

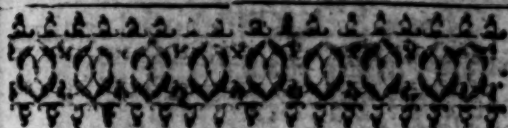
*Four
things.*

First. For the greatnes of it, it is unspeakeable, and in respect of us here on earth incomprehensible, *1. Cor. 2. 9*. The *second* concerns the continuance of it, & so it is eternal, & therefore is this life called eternall life, and immortality. *Mat. 25. 46*. *What more ?*

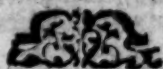
The *third* concernes the causes of it. Heaven is the gift of God, & proceeds only frō his free grace, & not frō any merit in us. *Luk. 12. 32*.

The *fourth* and *last*, concerns the persons, that shall injoy it: The Elect of God only obtaine this glory. *1. Cor. 15. 50*.

The



*The hart being Possesst with the
former Positive Truths, may thus
bee established against
Gainfayers.*



NOW, let me know how you are
furnished against the Adversa-
ries : And which are they, that most
trouble you ?

They are either the Romish
Catholikes, or their neere neigh-
bors, the Revived Pelagians.

*What Weapon have you to encoun-
ter them ?*

That

That which Christ used against Satan, their leader and maister, namely: The Scripture.

Can you confute the Papist by the word in all things wee lay to his charge?

Clearly, as shall appeare, if you will take tryall.

How is it manifest that the Pope is Antichrist?

By these Scriptures.

Revel. 13. 18.	Matth. 24. 24.
Revel. 17. 3. 5.	1. Ioh. 2. 18.
1. Tim. 4. 1. 2. 3.	2. Thes. 2. 3. 4.

Are the Scriptures sufficient to debate all countroversies and doubts?

Yea. Read and consider these Scriptures.

Psal. 119. 105.	Act. 10. 43.
Isai. 8. 19. 20. 21.	2. Tim. 3. 16.
Luk. 16. 29. 30.	Heb. 4. 12.

1. Point.
Of Pope-
ry confu-
ted.

2.

How

*How prove you that all sorts ought
to know and reade the Scriptures?*

By these places.

Deut. 6. 6. 7. 8. Acts 17. 11.

Psal. 1. 2. Col. 3. 16.

Iohn 5. 39. Revel. 1. 3.

3.

*Can you prove, the Scriptures easy
to bee understood of the simple?*

Yea. Read

Deut. 30. 11. 12. Ierem. 31. 34.

Psal. 119. 130. Matth. 11. 25.

Prov. 14. 6. Matth 13. 11.

4.

*May wee not bee ignorant of the
Scriptures without any danger?*

No. As you may perceiue by
these Texts.

Psal. 95. 10. 11. Ier. 4. 22.

Prov. 1. 28. 29. &c. Matth. 15. 14.

Isai. 1. 3. 4. 1. Cor. 15. 34.

5.

*Doth the Word of God then con-
taine in it, all things necessary for our
salvation?*

C

Yea.

Yea. As you may see

6. Isai. 8. 20. Rom. 1. 16.
 Ioh. 20. 31. Heb. 4. 12.
 Acts 10. 32. James 1. 21.

May nothing bee added to, nor taken from the word of God?

No. See

7. Deut. 5. 22. Mat. 15. 3.
 Ios. 1. 7. Gal. 1. 8.
 Prov. 30. 5. 6. Revel. 22. 18. 19.

So much for the Scriptures. How prove you, that Faith only doth justify?

From these places.

8. Gen. 15. 6. Rom. 3. 25. &c.
 Mark. 5. 36. Gal. 2. 16. &c.
 Act. 10. 43. Ephes. 2. 8.

Have wee then no merits nor righteousness of our owne?

None.

None. As you may see

Deut. 9. 4, 5.	Rom 30. 10. 11. &c.
Iob 9. 30. 31.	1. Cor. 4. 4. 7.
Isai. 64. 6.	Ephes. 2. 8. 9.

9.

*What is the heynousnes of originall
sin?*

Great. As these Texts shew.

Genes. 5. 6. 7.	Prov. 20. 9.
Iob 14. 4.	Ioh. 3. 6.
Plal. 51. 5.	Rom. 5. 12.

10.

*Is it not possible for us to fullfill
the Law?*

No. As you may perceive by

Deut. 27. 16.	Rom. 8. 3.
Mat. 5. 21. 22.	1. Cor. 2. 14.
Acts 15. 10.	Iames 2. 10.

11.

*Cannot the Pope or a Priest for-
give sins?*

No. Only God. See

- | | | |
|-----|---------------|----------------|
| 12. | Pfal. 3. 8. | Acts 14. 14. |
| | Isai. 43. 25. | James 5. 21. |
| | Mat. 1. 21. | 1. Tim. 1. 15. |

What say you then to Auricular Confession?

It is utterly without warrant.
See

- | | | |
|-----|-----------------|---------------|
| 13. | Pfal. 32. 5. | Dan. 9. 15. |
| | 1. Kings 8. 47. | Mat. 15. 18. |
| | Ier. 14. 20. | 1. Ioh. 1. 9. |

May wee not pray for the dead?

No. As you may read.

- | | | |
|-----|---------------------|--------------------|
| 14. | 2. Sam. 12. 22. 23. | Mar. 8. 36. 37. |
| | Pfal. 49. 7. 8. | Luk. 16. 27. 28 |
| | Exod. 20. 7. | 1. Thef. 4. 13. 14 |

What say you of Purgatory, and the Popes pardons?

That

That they are unwarranted by
the Word. See

Isai. 57. 1. 2. 3. Matth. 7. 13. 14.

Psal. 51. 7. Ioh. 3. 18.

Eccles. 9. 5. 6, Revel. 14. 13.

15.

*Have wee no Mediator or Intercessor
for in Heaven but only Christ?*

None else. As appeares

Mat. 11. 28. Rom. 5. 10.

Mark. 1. 11. 1. Tim. 2. 5.

Acts 20. 28. Heb. 7. 25.

16.

*May wee not pray to the Saints de-
parted?*

No. As is easy to gather from

Isai. 63. 16. Matt. 11. 28.

Ierem. 15. 1. Ioh. 14. 6.

Ezech. 14. 14. Rom. 10. 14.

17.

*May wee not pray in a strange
tongue, that wee understand not?*

No. See

18.

Act. 2. 1. 2. 3. &c.

1. Cor. 14. 14. 15. &c.

*May not Saints and Angells have
Divine Worship?*

No. As it is cleere in

19.

Judg. 13. 15. 16.

Mat. 4. 15.

Psal. 29. 2.

Act. 10. 25. 26.

Isai. 42. 8.

1. Cor. 1. 13.

*What say you to Transubstantia-
tion? Is not the very Flesh and Blood
of Christ in the Sacrament, even the
same Body that was crucified?*

There is no ground to thinke
so. See

20.

Mat. 26. 26. 27. &c. 1. Cor. 10. 16. 17

Luk. 22. 15. 16. &c. 1. Cor. 11. 26.

Ioh. 6. 33.

Ioh. 16. 7.

*How doe wee eate the Body and
Blood of Christ then?*

Only

Only by Faith, as is cleere.

Ioh. 6. 47. 58.

1. Cor. 10. 1, 4. 5.

Ioh. 11. 26.

Ephes. 3. 17.

21.

Ioh. 15. 5.

2. Cor. 5. 7.

*Cannot Christs Body bee here by
his Almighty power?*

It can bee but in one place at
one time, as you may see by these
Scriptures.

Mat. 24. 23.

Phil. 3. 10.

Mark. 16. 19.

Heb. 8. 1.

22.

Act. 1. 9. 10. 11. Heb. 10. 12.

*What can you say against their
choise of meats?*

The Spirit of God saith thus.

Mat. 15. 11.

Col. 2. 16. 17. 21.

Act. 10. 13. 14. 15. Tit. 1. 15.

23.

1. Cor. 8. 8.

Heb. 13. 9.

*What have you against their sett
Fastings?*

These Scriptures.

24.

Isai. 58. 4. 5. 6. Luk. 18. 11. 12. &c.
Mat. 15. 11. 20. Mat. 6. 17, 18.

*May wee not warrantably receive
and practise the Ceremonies and Tra-
ditions of men?*

You may bee pleased to con-
sider these Scriptures.

25.

Deut. 5. 32. 33. Hof. 9. 15.
Levit. 10. 2. Mat. 23. 4.
Isai. 1. 12. 13. 14. Gal. 4. 10.

*May Ministers or Bishops marry as
lawfully as other men?*

The contrary is the Doctrine
of Devills. See

26.

1. Cor. 7. 2. 9. 1. Tim. 2. 4. 5.
1. Cor. 9. 5. Heb. 13. 4.
1. Thes. 4. 3. 4. 1. Tim. 4. 2. 3.

*Is not Masse the Sacrifice of the
New Testament?*

Prayer is, but we have no ground
for Masse.

Pfal. 4.5.

Phil. 4.18.

Pfal. 51.17.18.19. Heb. 13.15.16.

27.

Mat. 12.7.

1. Pet. 2.5.





WHat Strength have you
now against your other Ad-
versaries, the Pelagians or Armi?

Such as the Holy Ghost affords
out of the former Treasury.

*Then tell mee. Are there some
elected, and some reprobated of Gods
free Decree?*

Yea certainly : Which these
Scriptures make manifest.

*1. Point of
Arm. con-
futed.*

Exod. 33. 19.

Psal. 33. 12.

Prov. 16. 4.

Ioh. 12. 39. 40.

Acts 13. 48.

Rom. 9. 11. 23.

Rom. 8. 28.

Ephes. 1. 4. 5. 11.

1. Pet. 1. 1. 2.

Revel. 13. 8.

*Can any man bee certaine of his
faith and salvation; and ought wee
earnestly to looke therunto?*

You may consider these Scrip-
tures.

Ioh. 19. 25.

Gal. 4. 5.

Ioh. 10. 9.

Heb. 10. 22. 23.

Rom. 8. 1. 17.

Iames 5. 8.

1. Pet. 1. 10.

2.

*Hath not man free Will after his
fall in spirituall things, and can bee
not of him selfe move God-ward?*

No. Which may bee proved by
these truths.

Genes. 6. 5.

Ioh. 1. 13.

Psal. 14. 3.

Rom. 7. 14.

Prov. 20. 9.

1. Cor. 3. 7.

Ierem. 10. 23.

Phil. 2. 13.

Ezech. 36. 26. 27.

Iames 1. 17.

Mat. 10. 20.

Ephes. 2. 1.

3.

What

*What thinke you of universall
Grace, or whether did not Christ dye
for all?*

Hee did not. These Scriptures
well weighed, may satisfie.

4.

Mat. 25. 32.	2. Cor. 5. 15.
Ioh. 7. 11. 15. 27. 28.	Ephes. 5. 25.
Ioh. 17. 24.	Tit. 2. 14.
Ioh. 17. 9. 19. 20. 21.	Heb. 1. 14.
Rom. 3. 22.	Heb. 5. 9.
Rom. 8. 3. 4.	Heb. 10. 14.
Ioh. 1. 12.	

*When wee have gotten Grace, can-
not wee loose it all againe, and fall
away finally and totally?*

No. These Scriptures are plaine.

5.

Ierem. 31. 33. 34.	Rom. 14. 4.
Isai. 54. 10.	Rom. 11. 7.
Isai. 57. 15. &c.	Rom. 8. 35. 37. 38
Hos. 2. 18.	Ephes. 5. 23.
Plal. 125.	2. Tim. 1. 12.

Ioh. 6.

Ioh. 6. 37.	1. Pet. 1. 5.
Ioh. 14. 16.	Mat. 16. 18.
Luk. 8. 15.	Ioh. 5. 25.
Ioh. 6. 35.	

Other points and other proofs
might be added, but this swells too
big already.

Passé by literall faults : And give
God praise for this lime, & haire,
amongst the other rich stufte
for Gods House.

Vive ut discas,
Disce ut vivas.

F I N I S.

